

ness. There is no loss, no mingling. When the time ^{conws,} each of us starts up from his Bosom, the Bosom of the Et^{1'1'1'1'^} ever-waking Mother, with his wealth of conscious lif^{<^ un"} diminished and his identity **undimmed**. Every one • ^{c^fus} gets back what was his own and nothing but his own - ^{on} awakening, in the language of the Upanishads, ^{ct} as the *spzder* comes out with its thread or as small *sparks* come ^{fort^jrwt} fire, thus do all senses, all *worlds*, all *dews*, all "beings, come forth from that Self.-' It looks therefore that there **a-rc un-** **doubtedly** separate invisible chambers in His Eternal Bosom for each one of us to rest unmolested and sleep **undist'u-x'hed**. In other.words, in sleep and such other conditions in "^{wl^ch} consciousness (in the individual form) is temporarily suspended, what actually takes place is, that the eternal ever-waking Consciousness ceases to reveal itself through^{gh- onr} organs of knowledge (*jnanendriyas*). Its reappearance ^{afti*^} sleep as our consciousness with all its wonderful weal "^{til of} knowledge proves conclusively that while we, as **indivi** duals sleep, the Life and Light of our being is awake and **pre** scarves in Him all that we know, all that we are—through **Hi mi**.

It will also be seen from what has been

stated[^], *sx-l[^]ove*
that our individual self is not self-sustained but
of necessity
must live, move and have its very being in the
Supremo
Self, in His bottomless and boundless ocean of
conscio'u.sxiess
in all conditions of its existence, however blind
it *ma-v* be
to this sublimes! of truths.

CHAPTER XIII.

THE *RISHIS[^]* PERCEPTION OF GOD AS SPECIALLY
MANIFESTED IN A FEW CHOSEN OR ELECTED
WORLD'S WORTHIES, GALLED *MAHATMAS*.

Besides His Exalted in-dwelling as *Saw*
author ywf[^]'i in
the soul of each and every one of us—that soul
whioli is
he highest agency for the manifestation of
divinit y ft n d